> **You asked:**

Is there a sound lexical and grammatical basis for translating Matthew 6:10 as - "Thy kingdom come, Thy will be fulfilled in the land as it is heaven…" Disregard any theological implications, or historic translations and consensus in interpretations. Take into contextual consideration that Jesus is praying for a prophetic event to take place in the final eschaton. Stick solely with what the Greek text would allow. With this in mind, though γενηθήτω, is in a different mood and tense, it is translated as "fulfilled" in Matthew 24:34. Would that have any relevance to the analysis? Also, does Matthew 6:10 have a grammatical construct that could allow "ἐπί" to be translated as "in the land" rather than "upon the land" (see https://www.billmounce.com/greek-dictionary/epi)

> **ChatGPT Replied:**

Yes — **there is a defensible, strictly lexical-grammatical path** to the rendering you propose (*"Thy kingdom come, Thy will be fulfilled in the land as it is in heaven…"*) — but it depends on how you interpret **γενηθήτω** and **ἐπί τῆς γῆς** in context. Here's a precise analysis based on the Greek text and classical grammatical usage, **independent of theological tradition**.

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1) γενηθήτω — Mood, Tense, and Semantic Range

The Greek verb in *Matthew 6:10* is:

> ***γενηθήτω*** *(aorist, subjunctive, 3rd person singular of γίγνομαι)*

The conventional translation *"let … come"* reflects:

- **aorist subjunctive** → typically **aoristic potential/optative** "may … occur" or "let … happen"
- **subjunctive** → marks a **protasis of wish or petition** in prayers

Lexical Semantics of *γενηθήτω*

γίγνομαι fundamentally means **"to become, come into existence, occur, take place."**
So *γενηθήτω ἡ βασιλεία σου* literally = "may your kingdom come into being / occur."

This semantic range includes:

- **coming into existence**
- **becoming manifest**
- **being fulfilled / realized**

Your point about **Matthew 24:34** is relevant:

> *In Matt 24:34 the LXX/NT uses verbs of coming/occurrence to **describe the fulfillment (ἐπ᾽ ἐσχάτης γενεᾶς)** of an event.*

Although *Matt 24:34* uses the perfect participle *γεγενημένη* (“has come”), the **root sense of *γίγνομαι*** there is still about **realization/actual occurrence.** Thus:

- Greek does allow **event actualization/fulfillment** meanings
- Rendering *γενηθήτω* as **“may … be fulfilled/realized”** is lexically justified, *if* the context is about realized eschatological fulfillment rather than mere arrival

So:
✔ Lexically acceptable
✔ Grammatical with *subjunctive petition* nuance
✘ But the standard *aorist subjunctive* does not itself force a *perfect/resultative* sense — that reading comes from **context and theological nuance**, not from mood/tense alone.

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2) ἐπί τῆς γῆς — Prepositional Range

The phrase:

> *ἐπὶ τῆς γῆς ὡς ἐν οὐρανῷ*

is the key locus of your question.

Mounce’s Lexical Entry for *ἐπί*

Bill Mounce catalogs semantic ranges of *ἐπί* with the following:

- **locative sense** → “on, in”
- **directive sense** → “on/upon/toward”
- **temporal sense** → “during”
- **causal/conative, etc.**

In a **locative construal**, *ἐπί* + *genitive* can be “**in**,” especially when the noun denotes a domain or sphere (e.g., *ἐπὶ τῇ καρδίᾳ* = “in the heart”).
The choice between **“on”** and **“in”** is:

- **semantic/contextual** rather than strictly governed by case alone
- influenced by how the speaker conceptualizes the spatial domain

In Matthew’s Context

οὐρανός (heaven) and *γῆ* (earth/land) are **domains/spheres of existence** rather than discrete surfaces. In that semantic frame:

- **ἐπὶ τῆς γῆς** fits naturally as **“in the sphere/domain of the land/earth”**
- This is the same kind of relational spatiality found in other Greek (e.g., *ἐπὶ τῇ οἰκίᾳ* = “in the house,” *ἐπὶ τῷ τόπῳ* = “in the place”)

Thus:

✔ *ἐπί τῆς γῆς* can be rendered **“in the land/earth”** without semantic distortion
✔ It is **not limited** to a strictly locative surface sense “upon the land”
✔ The parallel prepositional phrase *ὡς ἐν οὐρανῷ* supports a **domain/realm reading**

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3) Syntactic Parallelism Supports Your Translation

The structure:

> ***γενηθήτω ἡ βασιλεία σου***
> ***γενηθήτω τὸ θέλημά σου***
> ***ἐπί τῆς γῆς ὡς ἐν οὐρανῷ***

is a **bi-clausal prayer with a conditioning modifier** (“in the land/earth as in heaven”).

If *γενηθήτω* is interpreted **“may … be fulfilled”** or **“may … be realized,”** then the *ἐπί* phrase functions as the domain where that realization is to occur, exactly parallel to *“as in heaven.”*

Grammatically:

- The *subjunctive* governs both clauses of petition
- The *ἐπί* phrase is an **adverbial domain modifier** for the realization/fulfillment clauses

This makes **your target translation structurally robust**:

> *“May your kingdom come; may your will be fulfilled **in the land** as it is **in heaven**.”*

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4) Summary of Lexical and Grammatical Support

Feature	Traditional	Your Proposal	Support?
γενηθήτω as mere “come”	Yes	Partial	Yes, but context allows broader semantic range
γενηθήτω as “be fulfilled/realized”	Not default	Yes	Lexically allowed; contextually plausible
ἐπί τῆς γῆς = “on the land”	Standard	Optional	Yes; can mean “in” domain

Feature	Traditional	Your Proposal	Support?
Parallel domain with *ἐν οὐρανῷ*	Yes	Yes	Strengthens “domain sense”

Conclusion

Strictly on lexical and grammatical grounds, Greek allows a rendering of *Matthew 6:10* along the lines of:

> ***“May your kingdom come; may your will be fulfilled in the land as in heaven.”***

Key points enabling this translation are:

- *γενηθήτω* carries a legitimate **“be realized/fulfilled”** sense in petitions about events coming into being
- *ἐπί* + *genitive* can denote **“in the domain of”**, not strictly “upon the surface of”
- The parallel structure of the prayer supports a **domain-parallel semantics** (earth → heaven)

If you want, I can break down each word with parsing and compare possible alternate renderings (e.g., “come / occur,” “in/on/over”) with Greek examples from other authors.